THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."
—ISAIAH xxiv, 5.

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THE DUTY OF THE HOUR.

BY ELDER R. W. SLOAN.

As a rule we are very easily satisfied. It is a common failing to imagine that because we have performed a few things well, we are entitled to immunity from other responsibilities. We cannot make a greater mistake. It is this theory, carried to a logical conclusion, that is the foundation of the wild promises of instantaneous salvation, and of salvation without works, with which the alleged civilized world is now flooded. If, in any degree, we can limit the requirements, or can specify the sacrifices we must make in order to secure a given reward, we can also limit it altogether, and declare that the gift of God, which is eternal life, may be had without any conditions whatever. In other words: If we have a right to say that by baptism for the remission of sins, after belief and repentance, we can obtain the Holy Ghost and are then saved, we have an equal right to limit the amount of work, or to prescribe the conditions by which salvation is rendered possible. And if we may limit the conditions at all, there is no reason why we cannot keep on curtailing them until the conditions are destroyed altogether; until, in fact, we have adopted thoroughly and completely the popular delusion that salvation can only be had by doing absolutely nothing for it. That is the logical and inevitable conclusion of limiting the conditions of salvation.

It is a failing among Latter-day Saints (and a natural tendency in humanity), to presume that because they have yielded obedience to the first principles of the Gospel they are then entitled to all gifts and blessings. It cannot be said that they are not entitled to them, for this may be the only degree of obedience which God requires of them in this life; yet, while they are surely entitled to the blessings promised as a result of obedience to these principles, it by no means follows that they must obtain an exalted salvation because of this limited obedience. Every blessing must be deserved; and it can be secured only

by implicit compliance to the conditions upon which it is made available. Thus, those who obey the first principles are promised the Holy Ghost and a knowledge of the truth of the Gospel; but it is not promised that the Holy Ghost will abide with them forever merely because of their compliance with these primary conditions, nor that the testimony of the truth of the Gospel which they have received will remain in their hearts without any further effort on their part. "He that endureth to the end, the same shall be saved," was the promise of the Savior; and "He that *overcometh*, and keepeth *my works unto the end*, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." (Rev. ii, 26, 27, 28).

For the Latter-day Saint there is a duty every day and every hour. There is no time when something is not required at his hand; and while God withholds from none the effects of his acts, whether they be good or evil, yet He will not give men to reap where they have not sown. It is not enough that the first principles shall have been obeyed, though to please God these must indispensably be complied with; but there is need that every law of God shall receive the devout and implicit respect that is given even to the lightest. If it is necessary to obey the least, it is equally essential to obey all. We are but laying the foundation here for that which is to come hereafter; and as we build now, so will we inhabit in the eternal worlds. Of all people, we must be most careful to avoid entertaining the delusion that, having done a few things well, we have done all that is needful. We are commanded to be perfect, even as our Father which is in heaven, is perfect. This is not an idle nor valueless command; and since the Savior learned obedience only by the things He suffered, and thus became perfect, there is no other road for us to tread. The winepress of temptation, of endurance, and of obedience, must be trodden by all. There is never an hour when the Latter-day Saint can feel he is beyond the reach of temptation, when he does not need to lean on the strong arm of the Almighty for protection. There is no safety outside of implicit and uncomplaining obedience to all the commandments of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is no more dangerous position a Latter-day Saint can occupy than that which leads him to believe he has done enough to entitle him to the choicest blessings. That rests with God. All things are promised to the faithful; but the faithful are those who perform their duties and who are true to their covenants in this land, and in others, under all climes and at all times—they are they that endure to the end. There are endless duties just as essential to well-doing in the sight of God as compliance with the first principles, and this is a point which all members of the Church should keep warm in their hearts. Just as sure as inward and radiant happiness was the fruits of obedience to the first principles, just so certain will there be a growing sense of deeper and of purer joy in submitting to other laws. Obedience becomes easy and a joy to those that are willing to obey. It is the one key which unlocks the floodgates of happiness in this life, and opens the door to mansions of endless and eternal glory in the life to come. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. ii, 7 and 17.)

Politeness, like honesty, is always the best policy; but, like that also, it must be real and spontaneous. That which is practiced from motives of policy is only a spurious imitation, and will utterly fail to realize the hopes placed upon it.

TRAVELING WITHOUT PURSE OR SCRIP.—INTERESTING EXPERIENCE.

Norwich, June 30, 1886.

President Daniel H. Wells.

Dear Brother,—In the Doctrine and Covenants, sec. 84, par. 79, 80, we find that the Lord gave the Elders of the Church the following commission and promise: "Behold I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this Gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened, neither in body, limb, nor joint: and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst."

By reading the foregoing, and also the context, one is led to reflect not only on the promises of the Lord, but also on the condition of the world fifty years ago, as well as at the present time. Some say that owing to the poverty of the Elders then, and the vast numbers of the people in the world who were ready to receive the Gospel, and many of whom were waiting for it to be brought to them, the promise and commandments of the Lord which were then applicable are not so now. Circumstances having changed, the harvest being over, and the Lord having gathered His people and blessed them with comforts and riches, He does not now require us to go forth without purse and scrip; and should we undertake so to travel, we should suffer from hunger, cold, exposure, etc., until we were compelled to fall back upon the resources He has placed within our reach. On the other hand, if we read the 86th paragraph of the aforenamed section, we are forced to the conclusion that, either there has been a subsequent commandment revoking that one, or else it is in force; and should any Elder following that injunction suffer, he might console himself with the reflection that he had not been faithful in *all* things. Perhaps, if some experienced Elder would write up the subject, it might have a good effect in stimulating other younger Elders in the right direction, and my idea is that experience gained in this, the gleaning time, would be more applicable than that obtained in the early days of the Church.

Resolved to see what could be done, and to be found trying to do our duty, President A. V. Call and I left Southery, Norfolk, on the 15th inst. without money, to go through a district where we knew only two families of Latter-day Saints, and they forty miles away. We walked eleven miles to Ely, Cambridgeshire, and resolved to commence our labors there. We inquired about public halls, and found they could be hired for lectures, etc., at from one to two pounds each. We visited the massive old cathedral and other places of interest, and in the evening notified a number of the people that we would hold a meeting in the open-air. Several came out to hear us. We preached the first principles of the Gospel, and at the close of the meeting we told them that we were traveling and preaching the Gospel as the disciples of Jesus did anciently; that we should be pleased to accept food or lodging, and in return for hospitality extended, to explain the doctrines we preach. One man gave us twopence, but no one invited us in, so we journeyed on in the cool of the night. When we felt wearied, we found by the road side a straw stack into which some pigs or other animals had burrowed, so that it afforded a convenient shelter. Thoughts of being bitten by some vicious dog, or escaping that, of disturbing some one so that we might be arrested as tramps, crossed our minds, but nothing molested us, and after resting we went on our way rejoicing. In the morning our twopence supplied us with plenty of bread for breakfast, and by dinner time we reached the house of a Latter-day Saint at Croydon, where we were welcomed, fed and lodged. The next day we held meeting at Wrestlingworth, and the day following went to Reed, Hertfordshire, where we had heard a family of Saints resided. We

found an invalid sister who had been forty years in the Church, and her husband was aged, poor, and apparently had lost his first love. We were given to understand that they could not entertain the Elders now. We sang to them, talked to them, and their feelings warmed up. They requested that we adminster the Sacrament to them, which we did, and we were treated to their best bed, and the following morning earnestly invited to call again. We blessed our kind hostess and returned to Croydon rejoicing. We remained there over Sunday, rebaptized one man, baptized his daughter, organized a little Branch there, and held an out-door meeting which was well attended.

The next day we went to Great Gransden, Huntingdonshire, where I have several relatives living. We had another good open-air meeting, and were entertained by my aunt. Feeling a desire to do a little more in my native town, Eynesbury, Huntingdonshire, we went there, notified hundreds of people that we would hold an out-door meeting, but, excepting about 150 little children, no one came to hear us, and we might have spent another night out had we not known of a brother residing about four miles off, where we were received with that warmth and hospitality for which true Latter-day Saints are noted.

On the 24th we walked about twenty miles to Boxworth, Cambridgeshire, and put up with an acquaintance of mine. We purposed holding a meeting there, but he persuaded us not to do so, as the place belongs to one man who employs the people and dictates to them in politics and religion as well as in labor, hence our host was afraid that he might be brought into trouble. With a sigh for liberty and independence we yielded to his persuasion.

The following day we returned to Ely, held meeting in the same place and with the same people who had previously heard us. We distributed more tracts, and again had the privilege of traveling in the cool of the night to reach the home of some much derided but hospitable Latter-day Saints.

We held another out-door meeting at Southery last Sunday, had a good attendance and invitations to come again, but a letter having reached us stating that Brother Osmond would spend a day in this place, caused us to hurry home to meet him.

While we cannot say that we have demonstrated anything in particular during our two weeks' trip, we do say that we enjoyed ourselves, felt blessed in our efforts, and did some good we trust. If other Elders would write their experience and set forth through the STAR the wisest course to pursue, it would probably be beneficial to some who desire to do their duty, but feel their weakness in attempting to leave beaten tracks. It is evident that thousands of people are living in this land who have heard little or nothing of the Gospel, and if we do not preach it to them will they not, in the great hereafter, rise up in judgment against us?

With kind regards to all at "42," and an earnest desire for the spread of the Gospel, in which the other brethren here join,

I remain yours, fraternally,

JAMES J. CHANDLER.

THE THREE WITNESSES TO THE BOOK OF MORMON.

NO. V.

DAVID Whitmer, the only surviving witness of the three, residing now in Richmond, Ray Co., Missouri, is in the 82nd year of his age. My first acquaintance with him was fifty-three years ago in Michigan, where he with the others related the vision of the angel and the showing of the plates, the Urim and Thummim, and the ball or compass used in the wilderness by the Nephites, as they journeyed from Jerusalem, to guide them through the wilderness to the great waters where they were commanded of the Lord and directed by Him to build barges or ships of a curious

workmanship to carry the company over the great waters as they called them—the ocean—by which they were taken over to America. Hence the American Indians are a remnant of that people, who had dwindled in unbelief and were afterwards discovered by Christopher Columbus. Brother Whitmer said to see these things, and to hear the voice of heavenly Beings testify to the correct translation of the plates, and commanding them as witnesses to testify of these things to the world, was marvelous to them. Nevertheless he knew that he did see and hear in open daylight.

I felt then, although only 13 years of age, (and I do more particularly now in my riper years, for I am past 66,) that I was very much favored and blessed of the Lord to see and hear those men, and to have been favored so much since that time by being in their company so often.

In 1836 I met David Whitmer in Far West, Caldwell Co., Mo., and his testimony was still unchanged. Soon after this Brother David, like many others in those days of trial in the infantile days of the Church, (when only a mere handful struggling like youth for manhood, with but few friends and many enemies, but with a noble and fearless Prophet to lead, who was always cheerful) turned cold. It was in those dark and cloudy days when Brother David's presence ceased to be known in the front ranks of the Latter-day Saints in their onward march through Illinois and Iowa, and in their pilgrimage onward over the trackless desert plains, then only inhabited by wild Indians and wolves. This becomes the more interesting when we know that this was predicted and seen by prophets of old and spoken of: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isaiah ii, 2); just as they are doing now, and have been doing since 1847. David Whitmer and many others do not see it in this light, nevertheless the work goes on. At the time of the Missouri troubles Brother David located where he lives now, and, thank God, he never has faltered in the trust reposed in him. During the intervening time I have visited him twice, once nearly nine years ago, when I spent ten hours with him in three sittings, and again last February, when I remained from early breakfast until two p.m., having dinner with him. In those interviews I was pleased to know of the fidelity of the three witnesses, and also to gain many items of their experience, more especially as they were in some respects so favored above their fellows in the present day. It was remarked by them that the masses of the people were instructed by the ministers of the many different churches, that there was no necessity in this enlightened age of the world for any further vision, or angels, or new revelation—that they had the good old Bible, the word of God, and anything else was an imposition; that prophets were a delusion; and, further, they said that the people were so steeped in this belief as to imagine all they had to do, nowadays, was to believe in the Lord Jesus Christ and they were saved—so much so that the people were led to disbelieve the testimony of the three witnesses, although the Bible was so plain on those points. They quoted to me in proof very many passages of Scripture, as also passages in support of their claim that they had been called of God by the angel which brought back the long lost Gospel to Joseph Smith, with power to organize Twelve Apostles and Seventies and Elders, just as they existed when Jesus Christ left the Church and ascended on high: "First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings," etc. (1 Cor. xii, 28). And also in the same chapter, where Paul writes: "For by one spirit are we all baptized into one body (only one church), whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." The three witnesses only claimed to be witnesses whom the Lord raised up in support of the restored Gospel to Joseph Smith, that this generation might be left without excuse.

David Whitmer's experience in the outset as a witness was somewhat

different from that of the other two. On the morning of the Sunday that he was called to be one of the witnesses, he went into his field to plow, and while so doing he heard a voice and saw a personage who said, "Blessed is the name of the Lord, and they who keep his commandments." Soon after this the Prophet Joseph came to him, calling him to go with him and Oliver Cowdery to be one of the three witnesses. He fastened his team to a fence, and they proceeded through a clearing to the edge of the woods and then sat upon a log. They were speaking regarding the great work of the Lord, when a bright light shone around them which increased in lustre until an angel stood before them. Then David said the angel took the book of plates and turned over leaf after leaf, except a portion which was sealed by rings of gold *not* yet translated, but to yet be translated in the due time of the Lord. The angel, he said, proclaimed that the translation from those plates into the Book of Mormon was correct, and had been done by the power of God, and that they were chosen to be especial witnesses of the same, and of the vision to all the world as found recorded in the fore part of the Book of Mormon.

I have not known of the testimony of either of these three witnesses being impeached, but on the contrary, their word in a business transaction would pass anywhere. David Whitmer was elected and served as Mayor of Richmond, where he resides, and is esteemed as a fine old gentlemen to this day, and during his severe sickness last winter, which was near unto death's door, his fellow townsmen often called to hear of his condition. Notwithstanding the fact that all of these men have been indifferent to the advanced work, and after putting their hand to the plow have looked back, they never have ceased to bear this testimony and always have stood by their word; and, as they have said, never have they doubted. Two out of the three have returned to the Church acknowledging the continuation of the work, and have died in full faith and hope of the thorough accomplishment of the work of God, until, as wise Daniel has proclaimed, it will universally cover the whole earth, and until Jesus shall reign as King of kings on this earth, and that they, with all who obey this Gospel, will reign on the earth 1,000 years, and that the closing of the 6,000 years is near, even at our doors. To my knowledge they have testified to this, and in my last conversation with David he said the time and hour of God's judgment was now begun, and would progress until the Savior would come.

My last visit with David was enjoyed exceedingly. Although he was very feeble, yet he was strong in his testimony, and is delighted to exhibit the manuscript copy of the Book of Mormon, and the copy of characters exhibited to Professor Anthon.

EDWARD STEVENSON.

HISTORY REPEATS ITSELF.

THE reputed discoverer of a new fact or idea is probably never the first to have made the discovery, or even to have formulated it. In the world of ideas, as in that of material, a continuity can be perceived by which new ideas are evolved from old ones, as new forms of life are the children of ancient forms. Hence it is not surprising to hear that to M. Pasteur does not belong the credit of discovering that zymotic diseases are due to germs. It appears that more than a century and a half ago Dr. Goiffon wrote a work on the origin of the Plague, in which he advanced the theory that the disease was dependent on minute insects or worms, which had none the less a real existence, though they were then beyond the powers of the microscope to reveal. Dr. Goiffon also had something to say on the process of infection, which he likewise considered to be the work of minute living creatures that conveyed infection in a latent condition from one place to break out afresh in another. Did not Goiffon get the idea from some still more ancient master?—*Lancet.*

UTAH NEWS.

(Summarised from Territorial Papers.)

Some trotting races have recently been indulged in, and a Utah horse came off victorious, much to the delight of many.

The neighborhood of Great Salt Lake and vicinity was recently visited by some pretty severe winds, but no great damages are reported.

The raids of Deputy Marshals continue with unabated vigor, and some prominent citizens in Tooele and Utah Counties have been arrested.

Arrangements were again made to give the old folks of Utah their annual excursion. It was to take place June 29th, the place designed to be visited being American Fork.

Logan, the capital of Cache Co., indulged in a Sunday school jubilee on the 20th of last month. The different Sunday schools in the County took part, and a fine programme was arranged.

E. A. Ireland, the notorious Marshal of Utah, through whom the many raids on "Mormon" families have been made, and who has manifested a zeal in harassing and persecuting women and children, that was nothing if not brutal, has at last been obliged to step out, and Mr. Frank Dyer takes his position.

The Supreme Court of the Territory of Utah has rendered a decision supporting that of the lower court, in which it was held that the appointment of certain officers was in the power of the Governor, and that they could not be elected by the people. It is not known whether an appeal can be taken to the Supreme Court of the United States, but an effort will be made in that direction.

On June 11th Albert Gray, a brakesman on the Utah Central railway, was killed. He was endeavoring to couple some freight cars, and was walking along between them, when his foot caught in the rails and he fell face forward. He called on the engineer to stop, but it was too late, and two wheels passed over his head, crushing the skull and exposing his brains. He leaves a wife and five children, the oldest of whom is about 14 years of age.

A young man named Breusch, whose parents reside in Ogden, was killed June 18th by falling over a precipice. He had wandered off into the canyon, and as he failed to return at the expected time, a search party was organized, and after a time the remains were discovered with the neck and both wrists broken. His body was also badly bruised. He had been in the habit of going from his home for days at a time, though it is not reported that he was of unsound mind.

A man named James Smith, whose home in Salt Lake, was recently killed near a place called Elkhorn, Nebraska. It appears he and three others were riding under a freight car when the truck broke and the car fell on the track. It was dragged along the track for a time and then ran off and succeeded in pulling off a number of others. Another person who gave the name of Gus Kitteringham, and said he was of Salt Lake, was also under it, but was not seriously hurt. Two other men were killed at the same time.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 12, 1886.

OUR MISSIONARY LABORS.

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By this time our missionary Elders are fairly in the midst of their summer's labors and a few words in relation thereto will not be out of place.

The summer season was decidedly backward this year, and 1886 was well advanced before the brethren could enter upon that active prosecution of their missionary labors which comes with warm days and pleasant weather. Some of the Elders, through years of past experience in the missionary field, understand these labors so thoroughly that they need no particular instruction in them, and as those with less experience, by association with the others, get the benefit of their's, and as all are doubtless imbued with that zeal and devotion to the service of God, which are so characteristic of Latter-day Saint missionaries, there is no occasion for much to be said in relation to their duties in the missionary field either by way of counsel or encouragement. The Priesthood meetings held at the various Conferences also afford the President of the Mission opportunities for giving special instructions to the brethren which are suitable to their particular fields of labor, and letters are occasionally written by him to Presidents of Conferences and Traveling Elders giving special instructions pertaining to any peculiar circumstances that may arise, and of which they may notify him by letters of explanation and inquiry.

Some of our Elders are seldom heard from. There is no reason to believe they are a whit behind their brethren in energy and diligence, and no doubt they are doing every thing in their power to advance the interests of the Mission in their respective fields of labor, and an occasional letter from them in relation to their doings and prospects, especially if they are Presidents of Conferences, will always be acceptable and assist President Wells to intelligently and fully report to the Presidency of the Church the condition and prospects of the work of God in these lands, and administer to each Conference the counsel and instruction suitable to its requirements. This is more necessary in some instances where, owing to the poverty and isolation of certain Districts, Conference meetings are not held for many months in succession. There should be the fullest confidence and most perfect understanding between the President of the Mission and the Presidents of Conferences, and frequent communications will tend to promote this desirable object.

It should be, and doubtless is, the desire of every Elder laboring in the Mission to understand and share in the spirit actuating our President, as it is his to receive a due share of the same influence and spirit which inspire the Presidency of the Church. No man can labor efficiently and satisfactorily in the Holy Priesthood unless he is in full accord with his brethren who preside over him in the Lord, and partakes with them of the spirit of the times; or in other words, of that spirit of life and revelation that is continually proceeding from the presence of our Heavenly Father, and which, commencing at the head of His Church upon the earth, passes to every member of the Priesthood, inspiring, encouraging and qualifying each for the particular work he has to perform, as the sap passes to every healthy limb and leaf of a tree, distributing vitality and vigor to every part.

In the Priesthood meetings we have had the privilege of attending, President Wells has generally been impressed to lay before the brethren two items of instruction and counsel for their particular attention and action. These are open-air preaching and a moving out of the old channels of labor and travel, which in many places appear, so to speak, as deep ruts worn in a road from which it is difficult to get out. In the summer season open-air preaching is nearly our only available method of preaching the Gospel to the people. Let the Elders do all they can in this direction and throw off the diffidence and reserve so natural to those who have not had much experience in public speaking. Even in winter we have but few attendants, outside of our own people, in our meeting houses, and in the summer they are almost entirely deserted by strangers. We notice a growing disinclination in the great British public to attend religious meetings, whether held in the gorgeous cathedral or the humble chapel. This dislike rather naturally increases as the pleasant weather of summer invites to the evening and Sunday strolls in the parks and streets. It is true that we can do but little more than raise a warning voice in such public places, and it is almost impossible to engage the attention of a traveling congregation sufficiently to preach to them a complete and thorough Gospel sermon. But do we not often say that this is a day of warning and not of many words? We want to tell the world the glad tidings that God has again revealed himself to the children of men through latter-day prophets, that angels have again visited the earth, and that the Gospel of Jesus Christ has been restored with all its gifts, blessings and powers. This is our message to the world, and it is such a joyous and important one, that we are determined the people shall hear it, and if they will not come to our meeting houses to learn the glad news we will proclaim it on the corners of the streets and in the market places, for it is too glorious to keep silent about. Once in awhile it will awaken a responsive echo in an honest and enquiring heart. We must also proclaim that the hour of God's judgment is come and the plagues and destruction, foretold by John the Revelator as punishments to mankind for departing from the laws of God, are already beginning to be poured out upon the world, and as Noah pointed to the Ark as the only means of escape from the flood so we point to Zion as the only refuge from the judgments of God in these last days. Thousands of honorable men and women who now smile in derision at our testimonies, through the prejudices and traditions that bind them as with chains of iron, will

think of our warning and remember our words long after we have left these shores, and as the judgments of the Almighty press upon them harder and harder they will call to mind the prophecy that he who will not take up the sword against his neighbor must flee to Zion for safety. Like bread cast upon the waters some of the fruits of our labors may be seen after many days.

The necessity for the Elders to seek new fields of labor is apparent from the fact that in many districts and towns which have been labored in for many years scarcely any impression has been made upon the people, and the only interest they present to us is that there are perhaps a few Saints among them who have been in the Church a long time, and of course we wish to look after them and visit them and assist in keeping their faith alive. This is all right and proper, but we must not forget that even here in England, which we are accustomed to look upon as a country that has been thoroughly warned and preached to by our Elders, there are hundreds of villages and towns numbering millions of people who have not had the visitation of an Elder for twenty, thirty or forty years, and there are some who have never yet been thus favored. Is it not likely that there are some honest in heart in such places who, if they heard the truth, would receive it? Truly we are led to think that even here in England the harvest is great and the laborers are few. We are fully aware that to break up this new ground, as it were, and to penetrate those places, which are away from our regular routine of travel and labor, require a great exercise of faith and reliance upon the Lord, but so far from this being an objection and discouragement it should be an incentive to us, for the more we rely upon Him the greater will be His care for us, and the more we exercise our faith the more it will be increased. Let us remember the noble labors of our brethren who first brought the Gospel to these lands and bore the heat and burden of the day. What faith and patience and courage they displayed! "There were giants in those days." And how marvelously the Lord blessed and sustained them. We must emulate their righteous zeal and devotion and show ourselves worthy to be their successors. It is true that the financial condition of the Elders has been much improved since then by the blessing of our Heavenly Father, and if we spend a portion of the means we have thus received in furthering the purposes of the Almighty and in disseminating a knowledge of the Gospel, it will be well spent and be returned to us an hundred fold, but we will find that a reliance upon God will carry us further and serve us better as missionaries than a dependence upon our money or any other worldly advantage. We are sent out to prove the world, and the Lord has said that we may thus know who are His disciples, for those who receive us receiveth Him, and they who administer to our wants are indeed His disciples. Hence we see the necessity of giving people an opportunity of being proven in this respect, and at the same time we show a reliance upon the Lord which is sure to bring upon us His favor and blessing.

In these labors, and all others pertaining to missionary work, the local Priesthood should give every aid in their power. The Priesthood is conferred upon men not for ornament but for earnest and faithful use, and the parable of the talents will have its fulfillment in the reward we will receive for the

manner in which we use the sacred trust and authority which the Priesthood confers upon us. May we all acquit ourselves of this responsibility in such a way as to merit the Divine favor and blessing. G. O.

CORRESPONDENCE.

THE TURKISH MISSION.

Constantinople, June 22, 1886.

President Daniel H. Wells.

Dear Brother,—I have intended for some time to write to you about Haifa and the German colony at that place, and Brother Spori suggests that I also mention our views regarding the Mission here. When Brother Lyman and I were in Palestine, we visited Haifa, at the foot of Mount Carmel, on the Mediterranean, near old Acre. Here we found a very industrious German colony, and, from the beautiful homes they had erected, one would think they were very thrifty; but on inquiry we learned that they had been considerably disappointed in their expectations, and were not prospered as they hoped to be. They are a religious community, but have cut themselves loose from the existing denominations, believing the Savior would again come before many years, and that the Holy Land was again to be built up. They have their social organization, but do not accept the administrations of a special spiritual head, as we were told. About a year ago, in Berlin, I met a man who was just about to leave for this colony. He had his trunk packed, but was unavoidably delayed. He heard of the "Mormons" in Berlin, and out of curiosity went to hear them. He received a testimony, was baptized, and as a company was just leaving for Zion he joined it. Enthusiastic over the principles of the Gospel, he was very anxious that they should be preached to some of his friends in Haifa. He wrote letters and promised letters of introduction; but as he left soon after, and as the place was so far away, I partially dismissed it from my mind, till upon entering Haifa the colony was pointed out to us. We had our animals—dragoman, Arab guide—and had made contract for so many days to Damascus, so we could not stay as our purse was too limited. However, I have felt ever since that the Gospel should be preached to them. If a small Branch could possibly be established there it would be, in my judgment, the stepping stone to some important work among the Arabs who are capable of a still higher civilization than the Turks. If I am over enthusiastic on the subject, it is beause of an unceasing longing I have to see a mission started here in the Orient. I have thought, as Brother Spori is German himself, and as he speaks both French and Turkish, he would be effectual in accomplishing something in Haifa.

Brother Spori and I have been considering of late what methods we could best pursue here. Some have been so uncertain as to whether they should accept the Gospel or not, that we are beginning to lose much of our patience. They are chiefly Armenians, and lack decision, a probable characteristic of the nation. We have now so far secured the good will and confidence of many of the Germans, that we think they would let us have their hall to hold meetings in. It appears to us the best we could do would be to spend some money in the course of three or four months in renting the hall, and advertising meetings which could be held in four different languages if found profitable. Our plan would be to hold meetings for two consecutive Sundays—in one language in the forenoon, in another in the afternoon, and still another in the evening. We would advertize the meetings thoroughly, and I am satisfied we would have good houses. Then, if you advised it, Brother Spori might go to Haifa for two months during the hot weather here, and in that time he would know exactly what could be done there, and if successful in making an opening, a young man speaking German, and apt enough to get the Arabic, might immediately follow him. He (Brother Spori) could

then return to Constantinople when the hot weather would have somewhat abated, and we could continue regularly our public meetings for two or three months. In this way we would know something definitely about the prospects of the Mission here. As it is we reach comparatively few.

Brother Spori joins in kind regards to yourself and the brethren at "42," and concurs in what I have written, or better, he suggested it, as I wanted to write you about Haifa and the Germans there. The weather has become quite warm, and the heat has to me a peculiar burning sensation. I find it next to impossible to sleep before one or two o'clock in the morning. If I try to sleep sooner, I feel every few minutes as though my body would break out in a flame. The Turks now have their Ramazan—month of fasting—and eat nothing from an hour before sunrise till sunset during the month of June.

The process of introducing the Gospel among the Turks will, to all human appearance, be a slow one to begin with. They are reticent. Ask them to talk on religious subjects, they will generally say they believe in a God, and believe Mohammed was a prophet—further they do not care to express themselves. After all they are the most honest and moral of all the Orientals of Turkey. Like the "Mormons," however, they have been wonderfully misrepresented.

Yours in the Gospel of Christ,

J. M. TANNER.

CORRECTIONS.

President Daniel H. Wells.

Dear Brother,—In my letter to the STAR from Beyrout, the figures explaining the dimensions of three great stones in the temple at Baalbec are given: "Each 6 feet by 12 feet high, and 12 feet wide." It should be 60 feet long, 12 feet high and 12 feet wide. It is a wonder to modern architects how these mammoth stones were placed in the wall. We were made to pass our last night on Mount Labanon in a chair, a luxury we had scarcely known since we left Jerusalem, as we generally folded our legs on the ground in Turkish fashion and sat on them. Our last night was in a *chan*, a stopping place for the Arabs traveling through the country.

J. M. TANNER.

DUNFERMLINE EXPERIENCES.

Dunfermline, July 6, 1886.

President Daniel H. Wells.

Dear Brother,—We have been having a little interesting experience in this vicinity lately. Dunfermline has a fine park which is open at all times for public speaking, and it is the custom of a body of the saved fraternity to hold meetings here every Sunday evening. They seem generally to be controlled or directed by a mill owner named Steele, and on fine evenings a large crowd is gathered by their singing, which is of a very pleasing character. It was arranged between Brother Thos. G. Lowe and myself that I should, a few Sunday nights ago, undertake to speak to the crowd when the saved ones had concluded their meeting. When Steele's party had finished, I stepped up and invited those assembled, there being perhaps 300, to listen to me. One of their speakers had given a discourse on the life and persecutions of St. Paul, so I commenced by admitting that while we had heard a very good descriptive narrative of St. Paul and his travels and defense before the Roman powers, nevertheless it was not the Gospel. I struggled away at the first principles for a time, the audience giving very close attention. After having finished, a little upstart jumped in front and told the people to beware of false prophets, for such were to arise in the last days, and he undertook to prove that the ordinances were no longer necessary. He brought up the case of Cornelius in opposition to the laying on of hands for the reception of the Holy Ghost; and against baptism, he quoted 1 Cor. i, 14. The dishonesty of the fellow is shown in the fact that he only quoted part of the verse. "I thank God that I baptised none of you," and then stopped. Another individual came forward and read Luke xxiii, 42, 43, and then forced the thief into heaven, telling the people that the thief went there without baptism. I managed to work in a few blows at him and then answered

their questions, and showed them where the thief did go. In the meantime, Brother Lowe, who had been aroused at the imputation regarding false prophets, came around to my side, so when I concluded he stepped in, saying: "As it seems to be a free thing, perhaps I may try." They endeavored to prevent him from speaking, but a grey-headed old gentleman stepped up and said as our opponents had had two speakers we should be allowed the same chance. So Brother Lowe let them hear from him for half an hour, but before he had done, one fellow was pulling at his coat tail wanting him to quit, an effort which only made him continue the longer. As we walked off, after having said what we desired, one of their men told what few of the crowd who remained that Brigham Young was dead and we could not live in Utah and had come to bother them. As we were leaving we were challenged to a debate which we accepted, but have heard nothing further from the challenger.

Since then we have been all around our District, and as far north as Dundee, sleeping out in the woods one night, or rather, sitting by a fire which we kindled. Last Sunday, July 4th, we celebrated by my holding a meeting at Cowdenbeath, and Brother Lowe one with the Saints in Dunfermline, and in the evening we met in the Park, Brother Lowe stepping in when Steele's crowd was through, taking up the subject in controversy at the last meeting, and showed the dishonesty of the person in his quotations. He then took the saved theory and wound up by some remarks on the hireling clergy with which the people seemed delighted. Before closing he invited questions, but none were propounded. I may add that while there was a rather poor attendance at Steele's meeting, Brother Lowe had no sooner commenced to speak than the people gathered around him from all directions. We are thinking of preaching for a time to the people here on the existence of a God. I think they need it before asking them to have faith in a being they do not believe in. They are woefully ignorant on such matters, and are, in fact, dead to all things divine.

We have just sent in our half-yearly report from this District. There have been eight baptisms, one rebaptism, and five have emigrated. I had the privilege, last night, of baptizing four in addition to the above.

Brother Lowe joins in sending regards to yourself and all at the Office.

Your Brother and co-laborer,

WM. HENDERSON.

MINUTES OF THE LEEDS CONFERENCE,

HELD IN THE TEMPERANCE HALL, BRADFORD, JULY 4, 1886.

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PRESENT from Utah: Daniel H. Wells, President of the European Mission; John Stoddard, President of the Liverpool Conference; J. S. H. Bodell and Quincy Nichols, of the Sheffield Conference; Joshua Greenwood, President of, and L. L. Hatch, M. B. Wheelright and Wm. M. Webster, Traveling Elder in the Leeds Conference.

Singing. Prayer by Elder Bodell.

Singing. Opening remarks by President Greenwood. Reports of Traveling Elders and Branch Presidents.

President Wells said he was pleased to meet with the Saints in Bradford for the first time. Spoke upon the unpopularity of the Saints and how they have been and are misrepresented and that "Mormonism" was just as true as though it had not been lied about. Dwelt some time upon the second advent of the Savior.

Elder Bodell followed upon some of the principles of the Gospel.

Singing. Prayer by Elder Stoddard.

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2-30 p.m.

Singing. Prayer by Elder Hatch. Singing. The Sacrament was administered by Elders Hatch and Webster; statistical report of the Conference

was read; general and local authorities were presented and unanimously sustained.

Elder Stoddard occupied the remainder of the time, dwelling upon the doctrines of the Latter-day Saints in a plain and convincing manner.

President Greenwood thanked the strangers for their attendance and cordially invited them to our evening service.

Singing. A spirited and powerful prayer by President Wells.

6 30 p.m.

Singing. Prayer by Elder Webster. Singing.

Elder Nichols spoke upon authority and apostasy of the primitive church.

President Wells spoke of the fulfillment of prophecy and the dealings of God with the Latter-day Saints, the gathering of Israel to the valleys of Ephraim and the ensign that has been raised in the tops of the Rocky Mountains.

Closing remarks by President Greenwood.

Singing. Benediction was pronounced by President Greenwood.

W. M. WEBSTER, Clerk.

THE PERILS OF WEDDINGS.

SOME merciful legislators have exempted bridegrooms from military service for a given period after the nuptials. They were allowed to stay at home and comfort their wives. But marriage itself was originally a military service of no small danger. For reasons about which various conjectures have been made, the rude forefathers of our race insisted that no man should have a wife who could not win her, like young Lochinvar, from the midst of her hostile kindred. The wooer had to penetrate the unfriendly camp, and steal away the maiden under a shower of spears. *Militavi non sine gloria*, the early bridegroom could say, in a sense not intended by Horace. The progress of the species has modified into a decent, if armed, neutrality the old unfriendly relations between men and their wives' people. But the older state of things dubiously survives in the sham attacks still made on the bridegroom, attacks which, in Bethnal Green and at the church of St. James the Less, may prove at least as dangerous as a spear thrown at an agile Australian lover by his father-in-law. The Vicar of St. James the Less, it is reported, has for many years defied the doctrines of economists and shown the native kindness of his heart by celebrating marriages free of charge or fee. "It is usual for the friends to wait outside, and give the couples a reception with a shower of rice." Opinions differ among the learned as to why rice, of all things, is thrown at "two young lovers lately wed." Some regard it as a feigned hostile attack, in which light they also regard the throwing of old shoes. But there is evidence to show that old shoes are thrown on other occasions, merely for "luck," and where there is no survival of an attack. Thus it is recorded in "Great Expectations" that Joe and Biddy threw an old shoe after Pip, when he left them to seek his fortune. As to rice-throwing, again, the custom can not be earlier than the use of rice in this country. Now the author of a French work on "The Kingdom of Macassar," published at the end of the seventeeth century, found that rice was thrown out of the back windows of the house all day during a marriage in Macassar. The bride and bridegroom were not pelted, the object was to distract the attention of the envious evil spirits. Left to their own devices, the evil spirits might have played all sorts of practical jokes, might have carried the bridegroom off bodily to the chamber of the Princess of Persia, or conveyed the bride to the arms of the Prince of Bagdad, or of a hump-backed groom. How the rice affected the demons is not very obvious. An acute observer has divided the practices of savage religion into "spirit-scaring" and "spirit-squaring." Were the Macassar bogies scared or squared, frightened or bribed, by the showers

of rice? That is a question for Mr. Herbert Spencer; but either hypothesis is more plausible than the common idea that rice is an emblem of fruitfulness and secures an abundant crop of olive-branches. Symbols and ceremonies are apt to glide into realities, and realities into symbols. The symbolic rice in Bethnal Green was lately thrown with such hearty goodwill that it nearly put out the eye of one of the bridegrooms. "He was led to a surgery adjacent, and will now have to pass in the ward of a hospital what would otherwise have been his honeymoon." Perhaps this well-directed and galling fire of rice was kept up by an unsuccessful rival, who may be congratulated on the ingenuity of a device which has hitherto escaped even the villain of fiction. It must become plain, however, even in the parish of St. James the Less, that friendly congratulations may be better expressed than by a shower of dangerous missiles. We are sorry to harass any trade; but surely the local grocers may ask themselves whether it is well to "keep parcels of rice ready packed for the occasion" as they do at present. Distress is already prevalent enough at the East End; it cannot be mitigated by encouraging weddings among amorists who are unable or unwilling even to pay the entrance fees. Possibly the rice-throwing has a local explanation. It may be intended to counteract the well-meant kindness of the vicar, and to discourage those whom his expansive generosity allures into marriages of improvidence. It is curious to read how the bride escapes from the worst of the missiles, thanks to the protection of her veil. The veil is as old a part of the marriage ceremony as any known to civilisation; but its origin is obscure. According to one theory, the veil, like other female head-coverings, is worn "because of the angels;" according to another, it survives from the age when a husband was forbidden to see the face of his wife—an odd state of affairs. Perhaps bridegrooms will now take to wearing veils as they come from the altar of Hymen in Bethnal Green.

Saturday Review.

ICELANDERS.—A small company of Saints from Iceland, numbering twenty-three souls, left for Utah on Saturday, July 10, 1886, per the Guion S. S. *Alaska.*

DENSITY OF POPULATION IN THE METROPOLIS.—According to the last Census returns, there was in 1881 a population of 58,500 at Limehouse, or a density of 244,720 persons to the square mile. In the Strand district the population was 32,568, and the number to the square mile 119,772. At Fulham the number of persons to the square mile is given at the large number of 540,207, the densest district of all. Clerkenwell shows the number per square mile at 135,200, Bethnal Green 101,000, the City of London 75,700, Newington 110,720, Bermondsey 80,640, Kensington 14,120, Poplar 34,320, Camberwell 27,000, Hampstead 12,900. Lewisham is the least populated to the square mile of any, being put at 5,930; the next to this is Wandsworth, 11,480.

THE NIGHTINGALE.—The nightingale seems to have as great a dislike to Scotland as Dr. Johnson had. This is not on account of the cold; for it visits much colder countries. Sir John Sinclair tried to overcome the bird's antipathy and failed. He knew that in its case, as in that of most immigrants, there was a persistency of return to old breeding-places. Accordingly a London dealer had directions to procure as many nightingales eggs as he could on the liberal terms of twelve shillings a dozen. A considerable number was obtained, and they were packed in wool and sent up by mail to Scotland. In the meantime all the robins' nests in the district had been discovered and protected. As the batches of eggs arrived, the robins' nests were robbed and refurnished with nightingale-eggs. The experiment was carried out over a wide area. The hen-robins reared these precious foster-children, and so far the experiment succeeded. For that year there were plenty of nightingales in that part of the country. Then came September, the time for migration. The young birds all flew away and they never returned.